

The Baptist Record

"THY KINGDOM COME".

OLD SERIES
VOLUME LV

JACKSON, MISS., July 27, 1933

NEW SERIES
VOLUME XXXV. No. 30

Mississippi B. Y. P. U.'S Go Afield In Baptist Record Subscription Campaign August The Month---2,500 The Goal---Loyalty The Spirit. Read Page Seven

Much Every Way

WHY SUPPORT THE RELIGIOUS PRESS?

Multiplied are the reasons; but one stands out above all others. The secular press, in other days, was constant in the publication of news articles and sermons of pastors and evangelists. During the past few years their method is altogether changed. Now, in the majority of cases, instead of presenting the pastors in a proper manner, their news notes are derogatory to the ministers and ministry and the publication of sermons, by secular press, is a thing of the past.

It is necessary for the churches to build up, in this day as never before, a great constituency of readers of the religious press so that they will become informed in the truth from the printed page. To rear sons and daughters in our Christian homes without any knowledge or background of our Christian periodicals is to neglect the greatest aid that can come in their spiritual life and character development.—Selected.

—BR—

We cannot agree with The Christian Century in everything but it is orthodox in this: There is as much sense and righteousness in licensing gambling, prostitution and opium selling as there is in licensing the sale of intoxicating liquors. "We need the money."—Here is a paragraph from Dr. J. M. Danson, pastor First Church, written for publication in The Christian Century, which needs interpretation: "After a most creditable term of years, Dr. J. B. Rounds has resigned as Executive Secretary for Oklahoma Baptists. As militant ultra-conservative he held Oklahoma Baptist officialdom to that side long after pastors of leading churches abandoned a policy inhospitable to progress and good will. Out of a somewhat chaotic condition the denomination in that state is emerging along broader and more gracious lines of cooperation."

—BR—

Someone signing his card "A Baptist Layman," mailed in Jackson complains that The Record did not have space for the program of the Faculty Retreat at Ridgecrest, but did publish an account of the outing by certain preachers on the coast. Our reason for so doing is that we do not ordinarily print programs, because they convey little information, and because in this case there will not be in all probability half a dozen people in Mississippi who would be led by publishing the program to go to Ridgecrest. We seek to serve the largest possible number. We cannot publish half the copy that comes to us.

—BR—

A government supported by beer barrels and whiskey bottles is doomed. It is said that the U. S. Govt. spends \$2,000,000 a day on its army and navy.—The debts on Southwide institutions and boards is said to be about \$6,000,000. The annual interest on this indebtedness at 5 per cent is \$300,000. This interest has to be paid out of

the cooperative program receipts. This is what the debts are taking out of the cooperative program, for which there is no return in good accomplished, \$300,000. That is hurting cooperative program worse than any debt raising campaign can hurt it. It is hardly possible that the debt-raising campaign could reduce the receipts of the cooperative program by anything like this amount. Lets pay the debts and save the cooperative program. Join the 100,000 club and help to do it.

—BR—

The cooperative program will probably take care of all our work in ordinary times. And we have learned something from experience as to how to do this. But the cooperative program as it has been conducted has not taken care of and is not now taking care of any department of our work adequately. The cooperative program must be strengthened by special efforts. Everybody knows that. The only question is at what point this special effort shall be made. Some pick out one place, others another. Some confine their efforts to state objects; others to southwide objects. We must take care of all of them. "God is able." "We are well able."

—BR—

There are indications aplenty that if there had been a fair count in Tennessee the prohibitionists would have won. A lying propaganda has been conducted by the wets throughout and people who will lie will steal. Before the election the wet papers were appealing to the people to stand by the party. And now they are saying it was not a party issue.—According to the doctrine now being preached in the economic world, all business and industry must be subject to federal control and regulations, except liquor business. That must be returned to the states. Isn't this a fine "picklement"?—A man who professes not to drink any alcoholic liquors was heard the other day saying that liquor can be bought anywhere and more of it is being drunk to day than before we had prohibition. It is queer that the liquor being consumed today doesn't seem to intoxicate. We do not see a drunken man on the streets once in twelve months, and we could put it stronger. But before the days of prohibition, no week passed without seeing from one to half a dozen drunken men on the streets.

—BR—

—THE ODDEST THING WE'VE READ lately is that the discovery of the Standard Oil wells in Egypt resulted from a tip given in Exodus 11:3: "And daubed it with slime and with pitch." One of the directors who read this passage figured that where there is pitch there must be oil. A number of oil wells are now on the ground near where Moses was born. It pays to read the Bible.—New York Times.

—BR—

LAST CALL of BAPTIST BIBLE INSTITUTE! R.S.V.P. at once. A thousand small gifts will meet the balance needed at banks August 1st. Send to W. W. Hamilton, 1220 Washington Avenue, New Orleans, La.

Baptists Near and Far

Pastor H. L. Carter is preaching in his meeting at Jonestown this week.—Pastor Bryan Simmons was in a meeting at Madison Station last week. For three years the Baptist, Methodist and Presbyterian churches have taken turns at holding the revival. The same plan has been in operation at Pocahontas where J. A. Lee is pastor. This year the Baptist Church received four by letter.—Dr. J. Norris Palmer, one of our Mississippians, who has been several years pastor at Mansfield, La., has been called to the pastorate of First Church, Baton Rouge.—Dr. B. C. Land of Quitman has been called to the pastorate of First Church, Winfield, La. We hope it may be the will of God for him to remain in Mississippi.—It is said that every member of the Home Mission Board is a member of the 100,000 club.—On account of a recent illness Dr. Jno. Snape has resigned as pastor Temple Baptist Church in Los Angeles.—Rev. D. A. (Scotchie) McCall of Jackson has been in three meetings recently and has five now ahead of him, including a county-wide revival meeting in Kosciusko in the early fall.—Dr. J. B. Phillips resigns as pastor of St. Elmo Church, Chattanooga, after 19 months of service to enter the field of evangelism for which he has shown special fitness. He had been previously pastor of two other churches in Chattanooga, Tabernacle and Highland Park. His address is Signal Mountain, Chattanooga.

—BR—

It comes to us that the reservations for rooms for next session at Woman's College, Hattiesburg, are far in excess of what they were this time last year. Maybe prosperity is coming back.

—BR—

WOMAN'S COLLEGE MEETS OBLIGATIONS

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It will be recalled that in the 1931 Columbus session of our Baptist State Convention the Trustees of Mississippi Woman's College made a frank statement of certain obligations totaling \$30,000, and were granted the privilege of borrowing this amount with the distinct understanding that retirement of principal and interest would be accomplished from the operating funds of the College.

On January 15, 1933 the first maturing bond of \$1,000 was retired and the interest of \$900 on the entire issue paid. The semi-annual installment of interest due on July 15, 1933 was thereby reduced to \$870 and was likewise paid on due date.

It gives me pleasure to compliment in this manner our business management and to afford interested friends the satisfaction and inspiration we feel they will get from the information given.

Our prospects for next session convince us that our situation will be greatly improved and we face a very satisfactory year.

Fraternally,

W. E. Holcomb.

Editorials

HOG HEAVEN: A STUDY OF THE SIXTH CHAPTER OF JOHN

This is not meant to be irreverent nor flippan, far from it. Its purpose is most serious. And it is written because we believe a large part of the Christian leadership is drifting away from the original, essential and eternal purpose of the religion of Jesus and the gospel which He preached. We mean this, that Jesus came into the world to save sinners, and the present generation has lost its sense of sin or its belief in the need of a Savior. We have shifted the emphasis from attention to men's souls to the care of their bodies. We are departing from the spiritual and living in the material. Some of the very people who condemn the materialism of our age are the chief advocates of materialism. That is they are making the religion of Jesus, we cannot say the gospel of Jesus, primarily a means of ministering to the physical welfare of men.

This is true of the men who wrote the book "Rethinking Missions." They condemn Marxism and communism and call upon Brahminism and Budhism to help us save the world from materialism. And what do they offer the world? Better schools, better hospitals, better housing, better farm methods, more rice per acre, better industrial conditions, better working conditions, a more comfortable living. And they plainly tell you that these material benefits which we owe the heathen must not be used to induce them to become Christians; that it is a subtle form of force which it is unethical to employ. In other words our business as Christians and missionaries is not to fit men for heaven, but to fit up a sort of hog heaven here on earth for them to enjoy.

Now that word "hog heaven" hardly needs any explanation. Boys used to play a game which had hog heaven as a sort of resting place or substitute for the real goal and aim of the game you were playing. You fell into it or got into it by mistake. Whether our memory of that is exact or not, of this we are sure that a lot of people who think they have discovered a "different gospel" are trying to fix up a little hog heaven here on earth, which is made up of material comforts and sensuous delights, where people may be penned and fattened by a supply of everything that the animal could wish.

This is far from a new idea in religion. Indeed it is an ancient accompaniment of all false religions. Mahamedanism promises a harem full of wives to the faithful. Lascivious dances and even prostitution were accompaniments of much pagan worship. It is hard to lift men's eyes from the clods to the clouds. It is the business of the true religion to change man from a living soul (psuche) to a life-giving spirit (pneuma). It is not entirely unprecedented that religious leaders and teachers have their minds more on physical comforts than on spiritual transfiguration.

Yes, we know the charge of "other worldliness," that the god of this world brings against those who believe in a spirit world, and that we are a part of it, and must fit ourselves more and more for participation in it, and for less and less participation in the things of this world. This is the back-firing of a man whose "timer" is out of order. He probably needs his whole engine overhauled.

There are two things which must be kept in mind in this connection. They are these: those who put the emphasis on the spiritual purpose and element and results in the gospel, cannot be charged with overlooking its material benefits. They believe that the religion of Jesus ministers to the whole man. The other thing is that the material benefits can be real and permanent, only as the spiritual is put first. Change the man on the inside and you will soon change everything around him.

To deal with the second thought first: The Bible teaches that the whole creation suffers be-

cause of the fall of man and will profit by his redemption. This means that we had better work on the man and creation will take its complexion from him. Dr. J. C. Hardy used to say, and may yet, that if he went to the yard and found scrub chickens, or went to the lot and found scrub hogs, or went to the pasture and found scrub cattle, and then went into the home, he was sure to find a scrub man. So if you want to improve conditions in America or in Asia you will have to begin work on the man.

There is no controversy in the matter of Jesus' interest in the physical welfare of men. But one cannot read the gospels without discovering that he was careful to prevent people from putting material things ahead of spiritual. One question of his settles all that, "What shall a man be profited if he gain the whole world and lose his life?" that is miss the real purpose of living. He is interested in our living in comfort, but His first concern in that we live in righteousness.

BR— THIS IS THE PROPHET —o—

In the sixth chapter of John's gospel when Jesus had retired to the east coast of the Sea of Galilee, the multitude followed Him because of His healing the sick. And when they were hungry he fed them by multiplying the loaves and fishes. This appealed to them as nothing else did, and they said, "This is of a truth the prophet that cometh into the world." The story continues, "Jesus therefore perceiving that they were about to come and take him by force to make him king, withdrew again into the mountain himself alone."

What sort of a Messiah did the people want? What kind of king were they interested in? To answer this is to see what their idea of religion is. Here was somebody who could heal their diseases and make no charge. Here was somebody who could feed them full up to the neck and never present a bill. Is this really different from people who never concern themselves about the Lord until they are sick or in trouble? Or who don't pester the Lord with their petitions unless there is a threat of crop failure? This is a wide departure from the attitude of David when he said "Bless the Lord all my soul, and forget not all his benefits." And when he begins to enumerate the benefits he puts first, "Who forgiveth all thine iniquities."

How like the people of our day are these people whom the Lord fed and healed. What sort of preacher do you like? What sort of pastor is at a premium in the churches that you know? Too many are measured by the ability to keep the church out of financial difficulties, rather than by the standard of righteousness they set up, or their zeal for the salvation of the lost. If he can keep the machine well oiled, that is more than conducting an evangelistic campaign.

And yet these people described in the sixth chapter of John innocently thought they were zealous followers and had a good case of religion. They were merely following the crowd and seeking thrills and satisfaction for their appetites and the craving for sensation. They crossed the lake the next day and joined Jesus on the other side, only to be rebuked for seeking the loaves and the fishes. "Rice Christians" in China have their counterparts in America. But they are no more to be blamed than those ministers and representatives of religion who think it the business of the churches to look after the temporal welfare of the world, and improve its living conditions.

Jesus said not because ye saw signs, but because ye ate of the loaves. It was not what impressed their minds, but what expanded their belt that moved them. It was not the appeal to reason and conviction of conscience, but "when do we eat" that made them cross the lake. Isn't it funny that the highly intellectuals, the "progressives," the distinctively moderns, are the ones who have adopted this slogan for the churches and religious workers today. They have ceased to wish for cleansing of consciences, and take up the hue and cry of "Give us grub."

Over against this Jesus declares, "Work not for the food which perishes, but for the food

which abideth unto eternal life." All they could remember about Moses was that he gave the folks all they wanted to eat. They had not heard of the sinful woman at Jacob's well who forgot her thirst and her water pot, and thought only of Him who told her all things that ever she did; or forgot that Jesus forgot his hunger and said, "I have meat to eat that ye know not of."

BR— THIS IS THE WORK OF GOD

Here is from Jesus' lips the clearest possible statement of what religion really consists of: "This is the work of God that ye believe on Him whom He hath sent." This separates it from all that is secondary or nonessential and gives us the heart of the gospel and the prime program of the church. This is still a part of that story in the sixth chapter of John. Jesus is talking to those people who had followed him back to Capernaum after he had fed the 5,000. He is determined, at all cost, to rid their minds of the false conceptions of his mission and to start them at the right place and give them the right outlook on the Christian life and work. It is to believe on Him.

This means that the Christian religion is an attitude toward the person of Jesus Christ. This is elemental, primary, determining. Everything hangs on this. Your family relationship, that is your earthly home, is not decided on a bread and meat basis. We are not children of our fathers and mothers because we eat at their table, because one provides the food and the other prepares it for the table. No it is the other way round. That is we sit at the table habitually because we are children of our fathers and mothers. Our personal relationship to them determines all the rest.

And this is true in religion. Everything is determined by our relation and attitude to Jesus, and our fellowship with Him. There are a few false prophets in the churches today who would have us believe that the religion of Jesus would be the same and go right on if we have the principles and teaching of Jesus, even though he had never actually lived. Jesus evidently had no such idea. God was not content with sending prophets. He sent His Son. And God so loved the world that whosoever believeth on Him might not perish, but have everlasting life.

Jesus would not let these people who followed Him for the loaves and the fishes remain under the delusion, that they could get the benefits of the gospel without personal faith in Him and union with Him. You can't ignore Jesus and have the benefits of the gospel.

This believing in Him is not merely acceptance of the fact that He lived; nor recognition of the exalted nature of His teaching. It is not simply believing that everything He said and taught is true. Jesus expressed it clearly when he said "I am the bread of life"; and again, "I am the living bread that came down out of heaven." Bread is only nourishing, sustains life, when it is personally appropriated. There must be communion with Him, participation in His life. He must live in us and we in Him. "He that hath not the Son hath not the life."

Jesus goes further and says that we are to eat His flesh and drink His blood, which is for the life of the world. All this talk about having no theory of the atonement is dodging and hedging on the part of people who have never yet understood or received the words of Jesus. When He speaks of giving His flesh and blood and of our eating His flesh and blood, it can mean nothing else but the substitutionary atonement which He made for us, and which comes to us by His death on the cross.

Of course it offends some people. It offended these people to whom Jesus was speaking. It was an offense to some of those to whom Paul preached it. But if there is no cross, there is no gospel. The mission of the churches is to preach this gospel. If it is the work of God that we believe on Him whom He hath sent, it is the work of the church to lead men to believe on Him. Missions at home or abroad means leading men and women to believe on Jesus Christ as the Son of God and the Savior of sinners.

27, 1933
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A DAY AT THE ASSEMBLY

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I have just returned from a most pleasant visit to the Mississippi Baptist Assembly now in session at Hattiesburg. The grounds of the College are lovely, the food is fine, but these are surpassed by the fine hospitality of the College and the fellowship of the wonderful group of Baptists gathered there.

The program is of the highest grade, featuring as the main speakers Dr. Wallace Bassett of Texas, Dr. W. E. Denham of St. Louis, Mo., and Miss Kathleen Mallory of Birmingham.

One of the inspiring features of the Assembly is the Junior Girls' Auxiliary House Party, sponsored by Miss Frances Traylor and Miss Edwin Robinson, and attended by about one hundred girls. Looking on the keen interest and cooperation of these children in their programs, brought to my mind the truth of the saying "A little child shall lead them."

I was glad to meet a good many pastors, and a part of the Mississippi College Glee Club was there giving their talent and faithful service for the benefit and pleasure of all. The attendance is fine.—S. B. J.

—BR—

ONE OF THE GREATEST WORLD FIELDS
Professor M. G. Beckwith
Baptist Bible Institute, New Orleans, La.

—o—

Having been born and brought up in a missionary country, Honolulu, Hawaii, and living in a missionary atmosphere in the earlier part of my life and seeing and knowing something of the work of our missionaries and missionary agencies, it is possible for the writer to judge something of the far-reaching influence and mission life and work of our beloved school. New Orleans is one of the greatest missionary fields, the world over. Its population is so complex and so cosmopolitan, with its diversified religions and no religions, that all missionary agencies have a wonderful opportunity for service in reaching the masses, and that is just what B. B. I. is doing in its mission work.

The soul-saving and Christian influences of the students, as they go out to the four corners of the city, can hardly be measured. If by any chance, B. B. I. should be lost to our denomination and to the city, to say nothing of our work in foreign lands, such loss would be one from which Southern Baptists would hardly recover for years to come, possibly a century. It is truly admitted that the Institute has done more to put the Baptists on the map in New Orleans than any other single agency, humanly speaking, and then too we have our students in most all mission fields abroad. So the Institute's work and influence is unbounded and unlimited, only hampered by the debt burdens.

The Baptist Bible Institute work has even a larger and wider scope, offering Christian training and our Ministerial Course, and in our Music Department in the past years of our history, but the main thought in writing this, is to emphasize especially our mission activities and their far-reaching results. May the memories of the sacrificial life of our beloved and sainted Dr. B. H. DeMent and our present leader, Dr. W. W. Hamilton, spur on the interests, love, and confidence of Southern Baptists and enable those of us who "stay by the stuff", to "carry on" as never before. We believe that the Institute has even a greater future, great as these first sixteen years have been, if only our Baptist people can have a wide and large vision and are faithful to our great opportunities of service.

—BR—

Eight have been added to the Green's Creek church the first three nights of their revival meeting. One young man, Bro. Cole Roberts, has been licensed to preach. The pastor, A. R. Adams, is conducting the revival.

—BR—

LAST CALL of BAPTIST BIBLE INSTITUTE! R.S.V.P. at once. A thousand small gifts will meet the balance needed at banks August 1st. Send to W. W. Hamilton, 1220 Washington Avenue, New Orleans, La.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

THAT ONE HUNDRED THOUSAND CLUB AGAIN

The One Hundred Thousand Club for the purpose of paying the debts of our Southwide agencies and institutions, to-wit: The Foreign Mission Board, the Home Mission Board, etc., is not "The Cooperative Program." Note any definition of the Cooperative Program, and then learn the purpose of the One Hundred Thousand Club, and you will see clearly that they are not the same. While the Cooperative Program asks all of our Southern Baptist people to cooperate in supporting all of our State and Southwide denominational interests, the One Hundred Thousand Club asks all Southern Baptists who will to cooperate by giving \$1.00 per month to be used in paying the debts on our Southwide agencies and institutions, but none for the States. Herein lies the difference between the Cooperative Program and the One Hundred Thousand Club. The former assists all of the interests while the latter assists only Southwide interests. The One Hundred Thousand Club is another Cooperative program. A year ago the Southern Baptist Convention did approve a debt paying campaign which would include every interest now supported by Cooperative Program funds.

The failure to include the State debts as well as the Southwide debts in the One Hundred Thousand Club plan, as the writer sees it, was unfair. The Southern Baptist Convention, however, seemed to think that it had no right to inaugurate plans for the states' debts. But while the One Hundred Thousand Club plan may not be fair to all interests involved in the Cooperative Program, yet we must say that it is fair to pay our debts. And Southwide debts are our debts. And since the Southern Baptist Con. has launched a Southwide Baptist Campaign and is asking all states to cooperate in paying Southwide debts, it is now proper, necessary and imperative that the various states shall put on each a debt paying campaign for the purpose of paying State debts which are several times as large as the Southwide debts.

Those who believe in and assist in paying the debts of the denomination disagree only as to the methods and plans. All who assist are of one accord in believing that our debts should be paid. The writer, therefore, while not believing that the plan adopted is the best plan, would not be willing to be left out of a movement which pays debts. He has, therefore, this day, July 21st, turned in \$24.00 on the Southwide debts, or \$1.00 per month for two for a whole year. At the same time he has turned in \$24.00 for Mississippi debts. In paying this amount it was not for the purpose of getting a ticket into the show in order that he might criticize, for, as said above, Southwide debts are our debts and we should pay them. Neither does his pledge suffer, for it is paid in full. But while paying the Southwide debts, we should pay our State debts. Our whole Southwide program will fall through unless we keep our credit good at home.

A good layman said a day ago that he believed that one hundred thousand Baptists could be found in Mississippi who would give \$1.00 per quarter, and pay off the debts of Mississippi Baptists. He is enthusiastic for such a movement. But since the One Hundred Thousand Club plan for the South calls for \$1.00 per month from each individual who joins it, a plan for giving \$1.00 per month for State debts for a period of twelve months would doubtless be better. Such a plan would soon lift us out of the red lines, reestablish our credit, reduce our debts, and start us on the road to a new day. It can easily be done if a movement can be started simultane-

ously with the One Hundred Thousand Club movement. We are "calling up mourners," and are ready to enroll the names of all who want to have a part in paying our State debts while paying the Southwide debts by sending \$1.00 per month for the next twelve months.

Will these plans interfere with our Cooperative Program? We think they will; but if we pay our debts, there will be some satisfaction. The plan will not prevent a church from having its budget, and from carrying on its work through a Cooperative plan as heretofore. What it now contributes through the Cooperative plan will simply be reduced. And if our people will not pay the debts through the Cooperative Program, we should have a plan which will pay. It will also be worth while to encourage the Cooperative Program which would include all of the interests, and if it can be built up to where it will take care of all the interests, then the annual appeal for debts can be discontinued. A certain percentage should be set aside each year for Cooperative work. These various participating interests must have current support, and in that regular church plan the principle of cooperation should be observed. If a person gives his tithe through this plan, and is not able to make offerings, he should have a clear conscience.

As a matter of fact, if our denomination would concentrate on the tithe, and keep the tithe before our people as a minimum standard for Christian giving, we would make greater progress than we are now making.

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"WHY DON'T YOU QUIT?"

The question is being asked, "Why don't you quit?" For more than two months we have been making an appeal to the 232,275 white Baptists of Mississippi for approximately \$18,000.00 with which to pay interest on Baptist bonds. To date we have not received quite \$5,000.00, including expenses which have been kept to the minimum as we have used our regular force. (The criticism against expenses can be answered by saying that if the people would respond promptly to our appeals, expenses could be greatly reduced.) But we are not quitting. We give the following reasons why we are not quitting, to-wit:

1. We have received no orders to retreat.
2. We have not finished our undertaking.
3. Our people are able to pay it.
4. Since they are able to pay it, it would be dishonest to quit so long as we can obtain anything by appealing.

Funds are still coming in. Many have responded to the appeal for \$1.00 each. It appears that there will not be a sufficient number. We are waiting on the results from this appeal for a few more days, at which time another plan will be tried out. The cooperation of all the pastors will put this campaign over in a month's time. Many have cooperated heartily. Some have given the second time.

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SOME ENCOURAGEMENTS

One leading pastor in the State says that his church will make up in July for declining gifts during previous months of the year.

The Presidents of our Baptist Colleges are men who stand one hundred per cent for the work of the denomination. They not only talk it, but they support it with their gifts. The President of Mississippi College in sending in his second contribution for interest said, "If necessary, I will come again." Thus far he has been one of the largest contributors to our interest fund. No wonder the debts of Mississippi College are being reduced.

The President of the Woman's College has just informed me that interest has been paid by the College on bonds issued a year and a half ago by authority of the State Convention.

One of our College Presidents says that we are able to pay our debts, but that the people need dynamite under them. Our people need not expect to reap from the Government, or from any other source, until they cease to rob Jehovah. All man-made plans for recovery are but tempor-

(Continued on page 4)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. President—Mrs. A. J. Aven, Clinton, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss. Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss. Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss. Mission Study—Mrs. Edgar Giles, Avalon, Miss. Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Such expressions as these "Isn't the spirit of the Assembly fine?", "Aren't you surprised at the crowd?", "Did you ever see a finer group of young people assembled?", "I believe the messages are finer than they have ever been," were heard on every hand at Mississippi Woman's College this past week. Indeed the Assembly was one of the best that we have had in years. We had such a splendid number who came in the beginning and stayed until the close.

We were so fortunate in having Miss Kathleen Mallory with us. She taught "Christianity's China Creations" and colored it with her many interesting experiences and curios gathered on her trip to China several years ago. More than 80 women and Y. W. A.'s enrolled in her class. The interest in our great missionary enterprise grew each day.

Another class for our auxiliary leaders was conducted by Mrs. L. G. Gates, Young People's Counselor for District VII. A more consecrated, capable and experienced leader cannot be found anywhere in our State. She brought to our leaders many practical suggestions from her own rich storehouse of information. Along with these splendid, practical suggestions she also touched the heart string of every leader who attended her class.

A happier crowd of Junior G.A. girls could not have found anywhere than those who arrived on Woman's College campus. They came more than 100 strong. Those who arrived early asked the question, "What can we do next?" Since the program did not begin until five o'clock they were given the privilege of swimming. The college provided a life guard who gave so generously of her time during the swimming hour. When time for the program arrived they were all present and as the various ones on program presented their talks the little girls were all attention. I do not believe a more attentive audience of children could be found than these.

Who can estimate the value of the impressions made on the hearts of these little girls by such speakers as Miss Kathleen Mallory, Dr. Denham, Miss Edwina Robinson and Mrs. A. F. Crittenden? We were only sorry that such a large num-

Fork church in Simpson County closed a good meeting Friday night, July 2nd. Both attendance and interest were good. The preaching was done by brother R. L. Breland of Coffeeville. He preached a positive gospel. It is the writer's privilege to be the pastor of this good church.—B. E. Phillips.

BR

The marriage of Mr. James Kearney Travis of Hattiesburg and Miss Jeannette Lawrence of Columbia brings two fine young people into a happy union. Blessings on them.—Pastor T. F. Harvey continues to baptize people frequently at First Church, Hattiesburg. May grace be multiplied.

BR

We recently closed a splendid meeting with Pastor B. M. Barnett and the Trinity Baptist Church, Alabama. There were eighteen additions. Thirteen of them by experience and baptism. There was a real revival in the church. Several of the members realized that they had gotten in the church lost and were saved during the meeting. We are now in a most gracious meeting with Pastor B. A. McCullough and his church at Harrisville, Miss. Since the first two services souls have been saved, every service. Brother McCullough is a wonderful pastor. His folks

ber of the G.A. organizations in our State were not represented.

—o—

The following paragraph is taken from a recent letter from Miss Mallory:

"Recently I learned that Dr. and Mrs. McCall are very anxious to collect 'things old and new' in the way of clothing for men, women and children, shoes, towels, wash rags, bed linens, etc., to take back with them when they return to Cuba about September 1st. Of course only summer clothes are as a rule usable in Cuba but raincoats or light wraps are often needed. Dr. and Mrs. McCall can take these supplies into Cuba free of duty. The poverty there is exceptionally distressing now. Please let your constituency know of this opportunity to help Home Missions. Whatever is thus sent should reach Tifton, Ga., not later than August 25th. The address there is Mrs. H. S. McCall, Central Avenue, Tifton, Ga."

—o—

At the evening time when the heaven was aglow from the setting sun and when the campus was at its height in beauty, we gathered outside to hear Dr. Denham. He led the vespers services throughout the week. The theme for these services was "For me to live is Christ" and "Christ liveth in me." He stressed that Jesus was the center in Paul's faith, service and fellowship. Paul believed in Jesus, he served and had fellowship with Him. Paul enjoyed heavenly things and from the hour we become children of God we love heavenly things. If we are of Christ we should have characteristics of Him, new inclinations, new desires and appetites. It is a pitiful thing to see a child of God trying to satisfy with things of the world.

One evening he discussed the Christian life as (1) a normal life, (2) a satisfying life (3) a powerful and effective life.

I feel that if we had not had anything else but the Vesper Services that the Assembly would have been well worth its time. The interest and attendance increased each evening. Our hearts were stirred and resolutions were made that we will endeavor to have a closer walk with Jesus, a deeper love for Him and a better servant of His.

Evie Landrum.

love and trust him and he is worthy of all the confidence they are able to bestow upon him. This is our fourth meeting with Pastor McCullough and the more we work with him the better we love. You can surely depend on him.—Evangelist and Mrs. J. W. Hickerson.

BR

The series of revivals which have been in progress here with the Derma Baptist Church for the last 8 days was closed last evening and the church was greatly revived and strengthened and seventeen additions were the fruits of the meeting. Pastor Rev. R. M. Lewis, of Artesia, did the preaching and brother R. C. Cannon, of B. B. I. New Orleans, conducted the music and large crowds were in attendance from time to time and we feel that great good has been accomplished in the Kingdom work.—W. M. Shelton, Reporter.

BR

It is the editor's privilege and pleasure to preach nearly every Sunday. Last Sunday was unusual in that we preached to a house full of young folks, sure enough young folks. There were many children from six to sixteen. It was at Griffith Memorial Church, Jackson, and the children from our Miss. Bap. Children's Home were there. If we had to pick our crowd to preach

JUNIOR G. A. HOUSE PARTY PROGRAM

THEME: "WORDS"

Key Verse—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

—Ps. 9:14

Tuesday Afternoon—5:00

Theme Song.....	Just a Word
The Worth of Words.....	Miss Edwina Robinson
Meditation	Key Verse
Pleasing Words.....	Nell Cleveland
Grateful Words.....	Pres. W. E. Holcomb
Enriching Words—Bring ye all the Tithe.....	Ima Smith
Melodious Words—We've a Story to Tell.....	Isabel McCoy
Melodious Words.....	We've a Story to Tell
Commanding Words—Go Ye.....	Miss Kathleen Mallory
Words at Sunset.....	Dr. W. E. Denham
Words from Afar.....	Story Hour

Good Night

"Good words cost little and are worth much."

Wednesday Morning

8:00

Theme Song—	"Things that Speak Louder than Words".....
	Mrs. A. F. Crittenden
Have you a Word for Jesus.....	Virginia Evertette
Helpful Words—"In as Much".....	Moriane Brock
Wonderful Words of Life—	
Protecting Words—Thy Word have I hid in my heart.....	Dr. W. E. Denham
Theme Song—	

9:40

Conference Period—

"Be ye doers of the word and not hearers only"

10:30

Song Service—

11:00

Our W.M.U. Family Hour. Miss Kathleen Mallory
"Only words from the heart penetrate the heart."

—o—

Recreation and play.

Words from Afar.....Story Hour

to, it would be made up of children.—What did you get for plowing up your cotton? Did the Lord get any of it?—Dr. B. E. Geer was elected president of Furman University, succeeding Dr. W. J. McGlothlin, deceased. He is a native of South Carolina, alumnus of Furman, has been a teacher in the University for a long time and is said to be very popular with the alumni.—Dr. R. A. McFarland goes from the pastorate at Gaffney to that of Rock Hill in S. C.—Drop by drop the money comes for paying the interest on the Education Commission's bonds which fell due June 1st. Perhaps half of it has come in. There are 20 people in Mississippi who could give \$500 each and save waiting and work and worry.

BR

LAST CALL OF BAPTIST BIBLE INSTITUTE! R.S.V.P. at once. A thousand small gifts will meet the balance needed at banks August 1st. Send to W. W. Hamilton, 1220 Washington Avenue, New Orleans, La.

BR

CONVENTION BOARD DEPARTMENT

(Continued from page 3)

izing. The Baptists of Mississippi last year got away with more than \$6,000,000.00 of the Lord's money. Doubtless they did not get where they wanted to get with it.

Thursday, July 27, 1933

THE BAPTIST RECORD

5

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, MississippiR. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.00 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, Room 2324, 551 Fifth Ave., New York, N. Y.; Franklin E. Wales, 6th Floor, Marquette Bldg., Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

HAZEL MEETING

The meeting closed with Hazel church, Newton County, Saturday night. The pastor, Rev. E. A. Breland, was sick and was absent. Large crowds attended especially at night. The large house was over-full many nights.

I was pastor of this church at one time for several years, so I was among old friends. Many changes have come since that day. Many of the best have gone home. How I missed them; but those remaining were so kind and good.

Bro. Byron Dennis led the singing much of the time. He is a young man of promise. The singing was good. If in need of a song leader he can be reached at Lake, Miss.

Memories, pleasant and sad, flitted through my mind while there. So many dear faces were missing. Bro. Henry C. Rush, Mrs. E. D. Pace, "Aunt" Mary McCoy and many others so dear to my heart were gone to glory.

My home was with the Rush and Riddle families. It was so pleasant that I hated to leave them. I was in the majority of the homes and the social side of the meeting was fine. I love those dear people.

The results of the meeting were not all that I hoped for. Some conditions exist that kept back the revival that we had prayed for. Some adjustments were made that I hope and pray will be helpful. May the

HEADACHE**TAKE LIQUID MEDICINE
READY TO RELIEVE**

Nothing gives such quick relief from headaches, neuralgic, rheumatic or periodic pains, or aches due to colds, as Capudine because it is liquid and its ingredients are already dissolved. Your system can absorb them at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

Use Liquid

CAPUDINE

...It's already dissolved!

dear Lord be with and bless this dear people.

—o—

NOTES AND COMMENTS

The writer is assisting Pastor B. E. Phillips in his meeting at Fork church, Simpson County, this week. It starts off well.

—o—

Bro. Allen Melton was licensed to preach by Pine Ridge Baptist Church, Newton County, recently. He is a splendid Christian gentleman and may he develop into a useful preacher.

—o—

Pine Grove church, Neshoba Co., recently licensed Bro. Truly Reynolds to preach. A number of fine young men are heeding the call in these parts. We need them.

—o—

Last week I had the pleasure of visiting Rev. J. P. Williams of Mendenhall, Miss., in the Baptist Hospital at Jackson. He fell several weeks ago and broke his hip and has been in the hospital since. We rejoice in the fact that he will soon be able to return to his home. He is one of our best men and preachers, greatly loved by all who know him. May the Lord bless him and his beloved wife and children.

One of the greatest moral questions now before us is in the effort to repeal the 18th amendment to the U. S. Constitution and flooding our land with the devil's brew, called whiskey. Many good people are blinded by the devil's argument and are unconsciously aiding the devil and his cohorts in their fight against morality and righteousness. We must gird ourselves for a desperate battle. If we lose it will only be a temporary reverse.

—BR—

PERIODICAL REVIEWS

Mrs. Fred H. Terry, Springfield, Mo.

—o—

THE BYPU MAGAZINE for August brings its readers helpful articles on the vital matter of soul-winning. Methods of approach and procedure, evidence and assurance of the new birth and practical suggestions growing out of the experiences of those who long to see the lost brought to the Saviour, are given.

It also carries letters from missionaries, Bible drill helps, general assembly programs, Sword Drills and Socials. As usual, it carries news and pictures from many BYPU's. Young people will find in this magazine a challenge and an inspiration to dedicate their lives to high and holy endeavor in service to Christ.

THE B. A. U. QUARTERLY is for the training of adults, "teaching them to observe all things" that He has commanded. Adults throughout the land are meeting at the regular BYPU hour and finding surpassing joy in learning to "speak in public." To sing, pray and bear witness to the precious hope that is in them.

THE SENIOR B.Y.P.U. QUARTERLY for the third quarter may be summed up in the words of the familiar song:

"More about Jesus let me learn,
More of his holy will discern,
More of his saving fulness see,
More of his love, who died for me."

Mississippi Woman's College

Announces

Cottage Cooperative Plan of \$200 for Full Session

Supplementing our regular boarding departments in Ross and Johnson Halls, in which the rate for 1933-34 is \$300, we offer our Cottage Cooperative Plan of \$200 for the session. Reservations to date have justified leasing for this purpose the College Apartments—a two-story, steam-heated, brick building between the campus and Immanuel Baptist Church.

PLANS OF PAYMENT	ROSS AND JOHNSON	COTTAGE COOPERATIVE
Room Deposit	\$ 5.00	\$ 10.00
Cash upon entering	\$ 55.00	\$ 30.00
Eight succeeding mos. (@ \$30)	\$240.00 (@ \$20)	\$160.00
	\$300.00	\$200.00

For further information and catalog, please address

W. E. Holcomb, President

Hattiesburg, Mississippi

The ages 13-16 inclusive are a time when young people need desperately an anchor and a worthy ideal and is the time when many drift away from church attendance. The INTERMEDIATE B. Y. P. U. QUARTERLY has programs that will appeal to them, gives them a worthwhile task and sets before them the things that are real and eternal. THE JUNIOR B. Y. P. U. QUARTERLY is suited to the ages 9-12 inclusive. The INTERMEDIATE and JUNIOR LEADER'S QUARTERLIES are for the help of those who are giving themselves to the tasks of leadership of these ages.

(Any of the above may be ordered from the Sunday School Board, 161 Eighth Avenue North, Nashville, Tenn.)

—BR—

S. G. POPE CONDUCTS REVIVAL IN NEW ORLEANS

—o—

The Canal Blvd. Baptist Church in New Orleans was organized on

May 11, 1933. And on June 18 they began their first revival meeting, with Rev. S. G. Pope, pastor at Centreville, Miss., doing the preaching. Bro. Pope, who is well known in Mississippi, made a permanent place for himself in the hearts of New Orleans Baptists. He was not only liked for his genial personality, but respected and admired for his preaching ability. He is a most convincing speaker, and always makes his messages clear to his listeners. The ten days of the meeting were all too short a time to listen to a preacher like Bro. Pope. We feel that Mississippi is fortunate to have him in their midst. There were 13 additions to the church as a result of the revival, and the Christian people were greatly strengthened in the faith, and in their desire to serve the Master. This church has increased its membership by 35 since its organization on May 11.

We solicit the prayers of all our Baptist friends in Mississippi.

O. S. Chiocchio, Pastor.

Are you specially interested in FOREIGN MISSIONS?

Why not spend the week of July 30th to August 4th

at —

RIDGE CREST?

A company of missionaries will not only lead in discussion, but will meet you in daily fellowship.

For full information write

R. F. STAPLES
Ridgecrest, North Carolina

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

This morning early, before breakfast, I slipped on my galoshes and went out into "Mamma Julia's garden," as Jeannie called my yard, and cut a bouquet of Baby Zinnias from two little clumps of them out there. They are so pretty. Perhaps the prettiest were the scarlet ones, with so many soft petals set closely together in half a dozen circles, one above the other. Or, you might prefer the deep rose colored ones with not so many circles, or the pale pink ones, or the flame colored ones, or the one-circled flat white one with a golden heart, or the yellow ones with deeper yellow heart. I put them in a plain deep blue vase, with a flaming top, with their medium green pointed leaves clustering about them. When I looked at them this came into my mind: they are all so much alike, and they are all so different. Had you thought that children are like that? All are made on the same general plan, but some with curly hair and some with straight, some with freckles and some with dimples, some with black or brown eyes, some with grey or blue, but all with bright, brave faces looking up to us for guidance. That is the way I think of you, my dears. I could scarcely pick out from these little Zinnias the one that I think the most appealing, and so I am in the flower-bed of the Children's Circle, pleased with you all! One more word: God made these Zinnias to be perfect, each one in its own way, and He plans also that each one of you shall have a life of happiness and usefulness. He wants you to grow straight and strong from year to year, in your body and in your spirit. Try to follow out His plan, with His help, as naturally as the flowers do.

I am sending Bro. Miller today a check for \$17.70. The reason it is

so large is that a kind lady thought of our orphans and sent me a check for \$10.00 for them. We thank her, don't we?

Also, from the Children's Circle goes today a check for \$6.50 to the Baptist Bible Institute.

Much love from
Mrs. Lipsey.

—o—
July 27th. Bible Studies No. 3
The City, Jerusalem

In Jerusalem there were hundreds of Synagogues, like churches, some for different nationalities, as the Alexandrian Synagogues, for people from Alexandria, Egypt. The schools were even more in number than the Synagogues. Then there were many Rabbinic Academies, and you found in the city also that mysterious sect, the Essenes, the members of which were easily recognized by their white dress. When the silver trumpets of the priests woke the city to prayer, or the smoke of the sacrifices hung over the Temple against the green background of Mt. Olivet: or when in every street or court rose the Booths of the Feast of Tabernacles; or when at the Passover, tens of thousands crowded up the Mount with their Passover lambs, and hundreds of thousands sat down to the Passover Supper, Jerusalem seem a Jewish city forever. Yet the Romans really were, or soon would be, masters of the land, and Herod of Idumea sat upon the throne.

—o—
Clarksdale, Miss.
July 15, 1933.

Orphanage	\$2.00
B B I	1.00
	<hr/>
	\$3.00

J. L. Club No. 4.—Friend.
This looks like a good shower on a hot afternoon, dear Friend. We are grateful.

District II—Mary Alva King,
Shannon

Benton—Laxine Kidd
Tippah—Beatrice Frye
Alcorn—Cullen Curlee
Tishimingo—Inez McRae
Union—Joseph Henry
Lee—Ruby Paulk
Itawamba—Frances Dozier
Calhoun—Frances Patterson
Chickasaw—Bernice Verell
District III—Clara Brashears,
Gunnison
Bolivar—Dorothy Davis
Leflore—Ed Hewlett
Frances Duford
Grenada—Grace Kirk
Carroll—Mary Alfred McPherson
Montgomery—Rupert Ringold
Washington—Charles Lenz
Sharkey—Dorothy Cartright
Humphrey—Ester and Nell Bradley

Holmes—Christine Grantham
District IV—Lucille Ray, Starkville

Webster—Orlene Ellis
Clay—Luther Fuller
Choctaw—Frances Slyde Smith
Oktibbeha—J. L. Oliver
Lowndes—Frank Randell
Attala—Sudie Mae Jones
Winston—Louise Curtis
Noxubee—Jayne Styles
Leake—Alice Jean Keith
Neshoba—Marion Perry
Kemper—Cary Cox
District V—Bertha Walters, Jackson

Yazoo—Frances Brame
Madison—Maxine Melton
Warren—Mary Jo Knox
Hinds—Robert Martin
Claiborne—Edna Ruth Davis
Rankin—J. M. Valentour
Simpson—W. W. Benton
District VI—Gleta Jones, Waynesboro

Scott—Jennie Thompson
Lauderdale—Robert Harris
Smith—Mina Mae Tillson
Clarke—Mary Dorothy Walker
Jeff Davis—Muncie Dale
Covington—Ed. Byrd
Jones—Glender Dennis
Wayne—Gleta Jones
District VII—Marion Toler, Glos-

ter
Jefferson—Maurine Brasfield
Lincoln—Myrtis Langford
Adams—Marion Toler
Wilkinson—Marion Toler
Amite—Charlie Webb
Copiah—David Miller
Franklin—Walter Barlow
Lawrence—Fannie Mae Izard
Pike—Ralph Reeves
Walthall—Velma Scott
District VIII—Grace Bush, Columbia

Marion—Arny Rhoden
Lamar—Maurine Davis
Forrest—Kathleen Polk
Perry—Jessie Parker
Green—Sara Griffin
Pearl River—Ann Grantham
Stone—Christine Lee
George—Carolyn Dorsett
Hancock—Lucille Glass
Harrison—Vivian Duffee
Jackson—Vivian Perez

Besides these leaders there are hundreds of other students taking part in the Movement on whose cooperation depends the real success of the summer work.

Note: A few counties are not listed for whom leaders have never been secured.

—BR—
A TRIBUTE OF LOVE

—o—
Early on the morning of June 24 the sweet spirit of our beloved friend and co-worker Mrs. Alice Tye Noel, widow of the late Gov. E. F. Noel, passed from her earthly home to realms above to be forever with the Lord whom she loved and served from her early years. Funeral services were held at the home at 10 o'clock Sunday morning, conducted by Rev. E. T. Moberly of Laurel. She spent most of her life in Pickens and Lexington. Her whole theme was uplifting, ever pointing to a higher life of Christian living.

Mrs. J. N. Hall,
Mrs. W. H. Moore,
Mrs. W. B. Kenna,
Lexington, Miss.

—BR—
IN MEMORIAM

—o—
In memory of our darling daughter and sister, Lillian Cox, who departed this life June 22, 1933. We stood beside your bed, Our hearts were crushed and broken, When we saw that you were dead, The golden gates were opened, A gentle voice said Come; With a farewell smile you entered home,

In the graveyard softly sleeping, Where the flowers gentle wave, Lies the one we love so dear, Peaceful be thy sleep, dear, Daughter its sweet to breathe thy

Shivering with Chills Burning with Fever

Sure Relief for Malaria!

Don't try homemade treatments or newfangled remedies! Take that good old Grove's Tasteless Chill Tonic. Soon you will be yourself again, for Grove's Tasteless Chill Tonic not only relieves the symptoms of Malaria, but destroys the infection itself.

The tasteless quinine in Grove's Tasteless Chill Tonic kills the Malarial infection in the blood while the iron it contains builds up the blood to overcome the effects of the disease and fortify against further attack. The twofold effect is absolutely necessary to the overcoming of Malaria. Besides being a dependable remedy for Malaria, Grove's Tasteless Chill Tonic is also an excellent tonic of general use. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle today at any store.

name,
In life we loved you dearly,
In death we do the same.

—Mr. and Mrs. W. W. Cox
and children.
—BR—

SUNDAY SCHOOL ATTENDANCE JULY 23, 1933

Jackson, First Church	674
Jackson, Calvary Church	857
Jackson, Grif. Mem. Church	485
Jackson, Davis Mem. Church	400
Jackson, Parkway Church	165
Jackson, Northside Church	70
Meridian, First Church	596
Columbus, First Church	549

BYPU ATTENDANCE JULY 23

Jackson, Grif. Mem. Church	154
Jackson, Davis Mem. Church	208
Jackson, Parkway Church	25
West Point, First Church	137
Columbus, First Church	146

Grew Hair One Inch

Mr. W. E. Andrews, Franklin, Pa., writes:
"I used 2 bottles of Japanese Oil and succeeded in growing hair one inch long on my bald spots." JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size \$1. All druggists. FREE booklet, "Truth About the Hair."—write National Remedy Co., Dept. J. 56 W. 45th St., N. Y.

"What Saith The Scriptures"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

WHEN YOUR DAUGHTER COMES TO WOMANHOOD

Most girls in their teens need a tonic and regulator. Give your daughter Lydia E. Pinkham's Vegetable Compound for the next few months. Teach her how to guard her health at this critical time. When she is a happy, healthy wife and mother she will thank you.

Sold at all good drug stores.

Lydia E. Pinkham's Vegetable Compound



Student Activities

Let's Get Acquainted!

Would you like to pause long enough to see just who the students are who are leading the Student Reconciliation Movement in Mississippi? Here they are:

District I—Hester Seale, Holly Springs.

County Leader
Marshall—Hester Seale
Tunica—Julia Mae Wilkins
Tate—Claire Ballard
Quitman—Evelyn Connerly
Panola—Sarah Hightower
Lafayette—Louise Leavell
Tallahatchie—Rachael Jean Turner

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker, Box 201, Fork Union, Virginia.

BOILS SORES CUTS BURNS
Are Healed Quickly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

Thursday, July 27, 1933

THE BAPTIST RECORD

7

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
 Oxford, Mississippi

THE CAMPAIGN IS ON

Each district has had a meeting of their president and three divisional presidents with the State BYPU Secretary sitting in on the meeting, and all have voted to promote in their district and division the campaign for 2,500 new subscribers to the Baptist Record.

The subscription price will remain one dollar a year, but the paper will double in size once a month, with four pages given to the announcement of BYPU activities from all over the state. Each president will be given an eighth of a page each month to tell of the activities in his section.

The first of these enlarged issues will be next week, August 3. Pages 9, 10, 11, 12 will be the BYPU Departments copy. Every BYPU will be interested in this section of the Record especially, and will read, we hope, all other items of interest in the Record.

Every BYPU is asked to cooperate in this campaign, and we are asking that each BYPU accept a quota equivalent to the number of families represented in the BYPU. Even if this is the only notice you receive of the campaign, we hope you will take this as an official urge to start immediately and send in as soon as possible the list of new subscribers

you receive. We will send you a blank for reporting these if you request it, however you may use just a plain sheet of paper. Be sure to print or write the name plainly, giving address, including street number or route number. One dollar for each subscriber should accompany the list.

The result of this campaign will measure, in a way, the spirit of cooperation and training the unions have been giving to their members. We have approximately 50,000 Baptist homes in Mississippi that are not receiving the Record, so our campaign is only for the enlisting of 5% of these. You must remember though that many of these families are in churches that have no BYPU, hence each BYPU must seek, not to enlist just 5% of the families in their church, but not less than 25%. Some of our churches in this campaign will be enlisted 100%. Will it be yours? We are anxious to see just which church will be first. Make it yours.

DEER CREEK ASSOCIATION ORGANIZES

On Sunday afternoon, July 9th the BYPU members of the churches in Deer Creek Association met in Leland for the purpose of organizing the Deer Creek Associational

FOREIGN MISSION WEEK
Ridgecrest, N. C., July 30th-August 4th.

Theme: "That in all things He might have the preeminence."

—Col. 1:18.

Sunday, July 30th.

9:45 A. M.—Sunday School.
 10:40 A. M.—The Sunday School Board and World Evangelization... I. J. VanNess
 11:00 A. M.—The Preeminent Christ..... Chas. E. Maddry
 4:00 P. M.—Address..... J. L. Hart
 7:00 P. M.—Vespers..... Miss Blanche Sydnor White
 8:00 P. M.—Address..... John Lake

Monday, July 31st—Topic, CHINA.

8:30 A. M.—Devotional..... Mrs. John Lake
 9:00 A. M.—Mission Study (3 courses). Leaders: F. T. Woodward,
 A. R. Crabtree, Miss Olive Riddell.
 Mission Study Methods. Leaders, W.M.U. Secretaries.

10:30 A. M.—Round Table, Missionary Outlook in the Orient, Leader,
 John Lake.

11:30 A. M.—Address..... A. R. Gallimore

7:00 P. M.—Vespers..... W. D. Carver

8:00 P. M.—Address..... Miss Kathleen Mallory

Tuesday, August 1st—Topic, JAPAN.

8:30 A. M.—Devotional..... Miss Helen Dozier
 9:00 A. M.—Mission Study.

10:30 A. M.—Round Table, Japan and "The furtherance of the Gos-
 pel." Leader, W. Harvey Clarke.

11:30 A. M.—Address..... John Lake

7:00 P. M.—Vespers..... Miss Mary Northington

8:00 P. M.—Address..... Miss Blanche Sydnor White

Wednesday, August 2nd—Topic, SOUTH AMERICA.

8:30 A. M.—Devotional..... J. R. Allen
 9:00 A. M.—Mission Study.

10:30 A. M.—Round Table, Missionary Outlook in Latin America.
 Leader, A. R. Crabtree.

11:30 A. M.—Address..... G. A. Baker

7:00 P. M.—Vespers..... Mrs. A. F. McMahan

8:00 P. M.—Address..... J. L. Hart

Thursday, August 3rd—Topic, EUROPE AND THE NEAR EAST.

8:30 A. M.—Devotional..... F. T. Woodward

9:00 A. M.—Mission Study.

10:30 A. M.—Round Table, Missionary Outlook in Europe and the
 Near East. Leader, T. B. Ray.

11:30 A. M.—Address..... J. R. Allen

7:30 P. M.—Vespers..... Miss Inabelle Coleman

8:00 P. M.—Address..... L. B. Olive

Friday, August 4th—Topic, MISSIONARY EDUCATION.

8:30 A. M.—Devotional..... Mrs. Edna R. Harris

9:00 A. M.—Mission Study.

10:30 A. M.—Round Table, Promotion Missionary Education in the
 Churches. Leader, Chas. E. Maddry.

11:30 A. M.—Address, The Hundred Thousand Club, Frank Tripp.

7:00 P. M.—Vespers..... W. O. Carver

8:00 P. M.—Address..... John Lake

BYPU. A good attendance and a splendid program marked the meeting. Miss Ruth Ham of Leland was elected president. Plans are to have the next meeting July 30th in Hollandale. A full attendance is expected. Deer Creek is made up of Washington, Humphreys and Sharkey Counties.

BOLIVAR COUNTY ASSOCIATION CONDUCTS ENLARGEMENT CAMPAIGN

Beginning next Sunday, July 30th the Bolivar County Associational BYPU under the leadership of President R. T. Strickland will conduct an enlargement campaign. Mr. Aubrey Hearn of Nashville, Tenn., will be in the association for the week helping in the work. Every church in the county is expected to cooperate and hold a study course as a part of the week's work.

BR "WHAT SAITH THE SCRIPTURES"

Have you read the little booklet "What Saith the Scriptures?" by Rev. C. S. Wales of Blue Mountain, Miss.? It is advertised in the Baptist Record. Every Bible student ought to have this book, which costs

Why not spend your vacation
 at

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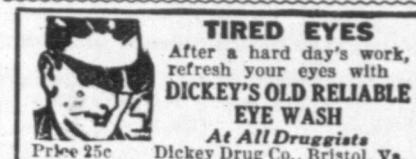
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Sunday School Lesson

By W. A. Sullivan
GIDEON DELIVERS ISRAEL
Judges 6:1-8:35

The period of the Judges in Old Testament history extends about 350 years from the death of Joshua to the beginning of the reign of Saul. Having no strong central government during those years, and having been characterized for the most part by (1) religious backsliding, (2) unspeakable moral declension, (3) widespread anarchy, (4) economic depression, and (5) invasion by destructive forces from without—which conditions usually follow in the order named—the period has been called “The Dark Ages in the history of Israel.” The life of the people for nearly four centuries is described repeatedly by such statements as “The children of Israel did that which was evil in the sight of the Lord,” and “Every man did that which was right in his own eyes.” Does this description remind one of conditions which, it would seem, are becoming more prevalent among us?

Yet God did not forget His promise to Abraham. When “The children of Israel did that which was evil in the sight of the Lord,” He “sold them” into the hands of their enemies (Judges 2:14; 3:8; 4:2; 10:7) to be chastised for their sins. In their affliction “the children of Israel cried unto the Lord.” In response to their cry, God raised up leaders, “Judges,” to deliver them. Many a time Israel failed, but God did not alter His eternal purposes, nor suffer His faithfulness to fail.

Gideon was the fifth, and probably the most illustrious, of all the fifteen judges whom God raised up at one time or another. His generation is described in Judges 6:1-6. They “did evil in the sight of the Lord.” Consequently for seven terrible years the hand of Midian was heavy against them. In their desperation they hid themselves in dens and caves in the mountains. Oppression and pillage and destruction increased with the coming of the Amalekites until the land was reduced to bitter famine. In their

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sore distress “the children of Israel cried unto the Lord.”

In response to their cry, “The Lord sent a prophet unto the children of Israel,” (Judges 6:7-10). The unnamed prophet reminded the people of God’s mercy, goodness, and power manifested in other days. He proclaimed again the promises of God, which Israel had forgot. “But,” said God by the mouth of His prophet, “Ye have not obeyed my voice.” Thus a message for all time, viz: (1) What God has done, (2) What He promises to continue to do, and (3) Why the promises seem to fail.

The prophet’s message was not in vain. It was heard by an obscure farmer who lived in the village of Ophra, (Judges 6:11-23). Gideon meditated on what the prophet said, and thought of the sad plight of Israel. One day when frightened, discouraged, hiding himself in a wine-press, threshing a few bundles of wheat (the Midianites would hardly expect to find a man threshing wheat in a wine-press), there came to him a call from God to become a deliverer in Israel. There were three elements in that call: (1) A personal revelation of God in the experience of Gideon, (2) A definite task assigned to him, and (3) The assurance of God’s presence and power in the performance of the task.

Gideon immediately proceeded to the task assigned, (Judges 6:24-32). He dedicated himself to Jehovah, destroyed the altar of Baal, and erected an altar unto the Lord. He thus set himself against his family, his village and at the risk of his life struck a daring blow at the fundamental cause of all the evil that had come to his people.

The enemies of Jehovah, the oppressors of His people, were quick to accept the challenge, (Judges 6:33-34). “All the Midianites, and the Amalekites, and the children of the East were gathered together,” and made common cause against Gideon—which is significant. It is also significant that after “The Spirit of the Lord clothed Himself with Gideon” (Judges 6:35), the people of Israel began to turn to him, coming to him from his own village even to the borders of Asher and Naphtali.

Though he had God’s definite command to lead the Israelites in driving out their enemies, and though he had the promise of the presence and power of God to give him certain victory, Gideon moved with extreme caution, (Judges 6:36-40). Each step he would take because it was according to the will of Jehovah. Twice therefore he “put out the fleece,” not because he doubted, or was afraid, but because he was walking by faith and had no fear. Whoever will “put out the fleece” in order to know perfectly the will of God that he may do it will find that God responds with “dew from heaven.” This is a blessed secret which every Christian ought to know, and may know, by experience.

Hastily the issue is joined, (Judges 7:1-25). One hundred thirty thousand Midianites, with their long lines of black tents, are encamped in the valley by the hill of Moreh. Thirty-two thousand Israelites are

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gathered not far distant at the well of Harod (trembling), out-numbered by the enemy four to one. Twenty-two thousand Israelites become panic stricken and go back to their dens and caves in the mountains, leaving Gideon out-numbered thirteen to one. “Man’s extremity is God’s opportunity.” God will now show His people again that He is their Strength. Yet ten thousand men are too many for that. So by the simple test of the manner of drinking water at the brook Gideon’s forces are reduced to a mere three hundred men. He is now out-numbered one hundred thirty-two to one. With this small band he follows in detail God’s marching orders, and “by faith the armies of the aliens are put to flight.” (Heb. 11:34).

Gideon followed up his great victory with rapid marches against the enemy, (Judges 8:1-23). The men of Israel began to flock to him from every side. Other victories were won in rapid succession. The enemy was driven out, and the land had rest. Gideon finished his task, not stopping until it was done. The people wanted to make him king, but he declined the crown. He refused to found a dynasty in his own name, but said: “The Lord shall rule over you”, (Judges 8:22-23). One could wish that the story ended here, that “Gideon refusing the crown” might be the last scene in

the life of a great hero of faith, but not so.

The inspired historian is always true to the facts. So with regret we read the record of how, after victory and prosperity returned, Gideon failed to “put out the fleece”, and made his grievous mistakes. He called for the gold and purple taken from the Midianites, made an ephod placed it in his city, “And all Israel went thither a whoring after it, which thing became a snare unto Gideon, and to his house.” He notoriously broke the law of God against adultery. He died and was buried. What an anti-climax!

Gideon was human. He was a “child of his time” whom God used to deliver His people. The glory is not Gideon’s, but God’s. God who used Gideon as a deliverer in Israel will use us when (1) lay ourselves on His altar, (2) willing to risk life itself for His cause, (3) seeking to know the will of God as we proceed, (4) by faith carrying out His marching orders, (5) going persistently on to “finish the task.”

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